

TESTIMONY

Against the

QUAKERS *False-Doctrine*,
And the IMAGE they
have set up.

Being a Defence of the Book called
Antichrist Transformed.

In Answer to a little Book, published
By Giles Barnadiston.

And for better Information, the IMAGE is here-
to annexed *Verbatim*, with the Subscribers there-
of.

Published by *Geoffery Bullock*.

L O N D O N.

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July 13th 1678

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A Testimony against the Quakers false Doctrine, and the Image they have set up.

A Testimony against those Quakers, and their false Doctrines, who call themselves Elders and Ministers; and also their new invented Image, and all that joyns with it and owns it; because that those Elders who call themselves Ministers, look upon themselves and their Image to be equal in Power and Glory, both with the Father and the Son. This Book is given forth in Answer to a little Book, given forth in the name of *Giles Barnadiston*, which I look upon to be but a pretended Answer to my first Book.

Friends, When *Israel* had forgotten God their Saviour, then *Aaron* the Priest, with their Jewels made them a Calf, and they danced about the works of their own Hands. *Psal. 106. Exod. 32.*

But you say in the beginning of your Book that *Antichrist's Transformation* within, is setting it self above the Light within in *J. B. Now* that is impossible, that ever that Spirit which fell from God, and so lost its Habitation in God, should ever have Power to exalt himself above God again in the Sons of Men. But now this agrees with the Doctrine you Preach: for you say, that the Seed must be raised, and God must arise, and none can keep him down, and that the Seed must come up and take its Dominion. So that according to your Doctrine then, both Man, and the Darkness too, have Dominion over the Light, who in himself is God blessed for ever; but the Devil both was and is the Author and Father of this Doctrine of yours. For *Adam* in the day of his first Creation was above in *Eden*, and the Garden was in God, then might *Adam* see what was in his Temple, or Tabernacle: for there are four distinct things, or Beings, to be seen in the Temple; that is, the Light, and the Darkness, the Tree of Knowledge, and also the first Man *Adam*; who received a Command from God, that he should live in Obedience to God, and not feed upon the Tree of Knowledge; but in the day that he broke the Command of God, then he fell from God, and lost his Habitation in God; and so the Power of Darkness took

Dominion over him, wherefore it is the first Man *Adam* that came under the Power of Death.

Wherefore it is the first Man *Adam* that is to be both quickned and raised by the Spirit of Life ; as the Scripture saith, *The same Spirit that raised up Jesus shall quicken you* ; and the Apostle saith, *you hath be quickned, who were dead* ; So it is not the Seed God, nor Christ, that is to be quickned, and raised, but the first Man *Adam*, who dyed from that immortal life wherein he was at first created.

And you say, that I am making War against the Light, page the fourth, and that I am pushing at it: but this Lye remains upon your own heads ; and my first Book is a witness against you, wherein I have already declared, that all Sovereignty, Dominion, and Glory, belongs to the Light that is in every Man ; but I do declare, and disown all such, who look upon themselves to be equal both in Power and Glory with the Light.

And Friends, you say in your Book, page the fifth, that you are able to judg of Spirit as well as Flesh. Now this I have seen, and known by my own Experience ; that in one of our *Quakers* Meetings, that one of those called *Quakers* hath both Preached and Prayed ; and that some of those called Elders and Ministers, have publickly disowned the Testimony, as not having Unity with that Spirit that Preached and Prayed. And at another time, the same Party hath been exercised in Preaching, and Praying, and several of those called Ministers have been present, and they have both owned the Testimony ; and also had Unity with the Spirit that spoke, and have encouraged the Party to go on in the work of the Lord, not fearing the Face of Man, nor regarding their Censures, nor Judgments : and is not this confusion in *Babylon*, you tryers of Spirits, who so plainly contradict one another in your Censures and Judgments ?

And you say that I am angry, because that Judgment is gone forth against me ; and yet in the beginning of your Book, you say that I went from you. Now that is very true, that I first left you, and I also at the present time, gave forth a Testimony against you, what were the reasons that I left you, the which reasons and grounds are Printed in my first Book.

And you say, in page the seventh of your Book, that I have made use of my knowledg to serve *Lucifers* Interest, and that he is become my Teacher and Leader.

Now Friends, I was a Son of *Adam* by Generation in the Fall, and also a Son of God by Creation, and I was also a Childe of wrath, being under

under the Spirit of degeneration; then was the Serpent in many things my Teacher and Leader, but now I think that in my measure I am made partaker of the Spirit of Regeneration. But Friends, I shall forbear declaring any state that is to be enjoyed in the Spirit of God, least the Boaster should get up, as I fear he is gotten up in those who call themselves Elders and Ministers, who say they sit in the Heavenly places in Christ Jesus. But Friends, there is none sits there with God and Christ, but those that are free from Sin as God is.

Again, you say in page the fifth of your Book, As the Father sent the Son into the World, so hath the Son sent you, that ye may be one as the Father is one, and the Glory which the Father gave him, he hath given them, and hath Sanctified them through the Truth, that they may be one with the Father and the Son. O you high Boasters, how is it possible, that ever any Man, who is begotten by Generation from *Adam* in the Fall, to be equal with him who never fell, in whom dwelt the fulness of the God-head bodily: And he was begotten by the Holy Ghost in the Womb of the Virgin, and so he was the Son of God by Generation from God; and so it was impossible that ever he should Fall: and all his days he was a Man free from Sin. But all you who call yourselves Elders and Ministers, have been under the Dominion of the Man of Sin, as well as I; but Christ never came under that Spirit nor Power.

Therefore, remember what the Prophet saith, *That the Lord's Sword is drawn against the Man that is his Fellow.* So Friends, I fear you are exalted upon the Mountains of Imagination, and the Light stands in Judgment over you, and also your Book will be a Witness against you, and the Spirit of God in all those that seriously read it. Friends, I think it had been more suitable for you to have looked back, and to have considered some of the Patriarchs, and holy Men of God, who in their day and Generation did err.

You might have remembered *Isaac* the Patriarch, who when he had lost the Spirit of discerning, grew blind; and then he was resolved that *Esaú* should have the Blessing, although it was *Jacob's* right to have it. And you might have remembered *Jacob*, who from a wrong Spirit rebuked *Joseph*, when he told his Father he dreamed the Sun, the Moon, and the eleven Stars should bow before him. And you might have remembered *Aaron* and *Miriam*, who from a Spirit of Pride withstood *Moses* and said, *Hath not the Lord spoken unto us as well as unto thee?* And you might have remembered *old Ely*, who from a dark Spirit rebuked *Hannab*, who was a Woman of a sorrowful Spirit. And you might have

have remembred *Job's* three Friends, who undertook to Judg, Censure, and Condemn *Job*, but had not Power to convince him.

And Friends, you write against me in page the fifth and sixth, because I said, whatever is written to those called Churches, it ought to be written in and from the Holy Ghost; for if *Paul* did at any time speak by permission and not the Lord, it is but a Mans Commandment; and no Man is bound in Conscience to follow it: for *Paul* saith, *Be ye followers of me, as I am of Christ*. Now *Paul*, he Baptized, and he also Circumcised, but yet he had no Commission to do it: And so in time he preach'd it down, as *John* did his Baptism; but Christ in his day neither Baptised, nor Circumcised any Man: wherefore none are to follow Christ, as having *Paul* for their Example; but all are to follow Christ, their Light within as their only Rule to walk by. Neither ought any *Quaker* so called, Man or Woman, to follow the Light within, as having your Orders and Dictates, as a Rule and Guide for them to walk by. Again, you write against me, because I said, whatever is written from a sight, or sence, or sensible part, and not from the Spirit of Revelation, it is not to be owned by the Churches; and you write thus, and say in your Book, that implies contradiction, as much as if the Spirits Revelation should put out Sight, and Sensibility, and so I would have blind Elders and senseless Ministers.

But Friends, it is the Devil that hath Power to blind the Soul and Understanding of Man, and the sensible part; wherefore none are to write from that part in them which the Serpent hath Power to blind, for it is the Soul and Understanding of Man that receives the Sight. But all are to write both in and from the Spirit of Revelation, which alone hath Power to give the Creature sight, and to make people sensible of their state and condition. And this is the Holy Ghost or Spirit of God, which gives the true Sight and can never blind it; for that is the Devils work, to bring blindness over the Minds of People; wherefore if any speaks, or writes, as pretending to teach others, it ought to be in and from the Holy Ghost; for Christ said, *It is not you that speak, but the Holy Ghost*. And the Apostle saith, *If any Man speak, let him speak as the Oracle of God*; and it is the Spirit, saith *Paul*, *that makes Intercession with Groans that cannot be uttered*; for it is the Invisible Soul and Understanding, that is to be Baptized with the Holy Ghost. Now the thing Baptized, that is not to speak in the Church, because it hath been both in Error, Sin, and Transgression, but the Invisible Man, *Christ*, he is to speak in every Vessel, who redeems the Creature out of Transgression, and not the Soul, nor yet the Sensible part, which hath been

in Transgression; for the Priests of *England*, they are sensible Preachers, who declare against the manifestation of the Spirit; and deny also all Revelations from God, and yet they tell People, that if they be sensible of their state and condition, it is an evident token of their Conversion. But I say, that all People that come truly to know God, they must witness a Being, gathered into that Spirit which makes them truly sensible; and this is a Childs state, which hath past the Tree of Knowledge, and doth witness in measure of being posselt of the Tree of Life.

And you say, that I run on in my senseless Stuff, because that I said, the Soul is the Woman in ever Visible Man. For you ask me, whether I have not presumed above what is written in the Scripture?

Friends, I perceive that you have left the *Quakers* first Rule, which they were to walk by as their only Guide, which is the Light or Spirit of Revelation within; for when I was first convinced and believed in the Light, then you said, the Light within in every Man was the only Rule, the Grace within, the Mystery of Life within, or Gods Spirit of Revelation, or his Law written in the Heart; that was to be the only Guide for the *Quakers* to walk by. But now I do perceive, that you have set up your Image, or Paper of Orders, Dictates, and Forms, that they should join with them as their Rule and Guide.

Friends, I perceive you are determined, page the seventh, to set up your selves, and also your *Image* and Superiority amongst the People called *Quakers*; and likewise, to Maintain those Doctrines amongst them, that he that is not justified by the Witness of God in Friends, is condemned by it in himself; and that those that are unreconciled to the Church, are unreconciled to God, wherefore this I have to say, and to all antient Friends: Remember, the first Testimony that was then founded amongst the People by the *Quakers*, it was thus, All People mind the Light within you, turn to the Light within, believe in the Light, that doth both convince and make manifest Sin; and all owne the Judgment of it; for that is the word of Eternal Life, and also the Saviour of the Soul, and the Salvation of the ends of the Earth; and that this was Gods Spirit, by whom the World was made; who was in the Beginning, and before the Beginnings, and also without Beginning of Days, or end of Life. And this they said was the true Light, that lighteth every Man that cometh into the World; and that this Light was both God, and Christ, and the only Saviour of Man, and they exhorted all minds to turn to it, as their God and Saviour.

Now you say in your Book, that those that are unreconciled to the Church, are unreconciled to God.

But

But now, the Church in God, that is Invisible as God is Invisible, although it doth consist of Visible Bodies, and Invisible Souls, who are Invisiblely redeemed from the Earth by the Spirit of God, to an enjoyment of God, who is Invisible; and these are the Members of the Church in God, who are only known to God, and not Man, and such are the Members of the true Church that is in God.

And in every Nation, *Those that fear God and work Righteousness, are accepted of God*; and those that are accepted of God, such are at Unity with the Spirit of God in their own particulars, and those are the Members of the Church in God, let them be either *Barbarians, Sybians, Bond or Free*: for the Church of God is Universal, as the Spirit of God is Universal; so that in every Nation, People, Language, or Tongue, those that walk according to the Law written in the Heart, such are at Unity and Peace with God.

But now, there are many Visible Separations in the World, which are called Churches, who do not know whether they be in God or no; and these are the false Churches, who make a Profession of him, and yet know him not. And Gods appearance to them is as their Judge and Condemner.

Now Friends, Christ he is the only Head of that Body, or Church, that is in God; and I am sure, that those only attend upon the Spirit's teaching that is within them; for God is able to teach his Church that is in him, better than you can, although there were a thousand times more of you then there are. Now, many of you have been *Watch-men of the Night*, to inform People of their *Darkness*, and also to direct them to the *Light*. But remember what *Solomon* saith, who was but a little past the *Watchman of the Night*, and then he saw him whom his Soul loved. Now the Church in God they are past all Visible Counsellors, and all Fathers, yea all Judges; for they are come to God the Judge of all, And to the wonderful Counsellor, the everlasting Father, and the Prince of Peace.

Now I owne my self a Member of that Church in God, that gives all Authority, and Superiority, and Subjection, both to God and Christ, her Husband. For the Church in God is compared to a Woman, cloathed with the Sun; and the Church is also compared to a Mans Wife, that lives in Subjection to her own Husband, and is willing to owne him to be her Head; and so doth every true Member that lives in God.

Now the Church consists of Souls and Bodies, who are truly subject to the higher Powers, as *Paul* saith. Now your Image and Paper of Orders,

Orders, that may serve those *Quakers* who are unstable, and delight to gad abroad from God, and Christ their Husband within; but it can never be owned by the Church in God, by such who are faithful to God, who as a chaste Virgin, delights to keep with her Husband at home.

Now Friends, I would desire to know what People or Congregation of these called *Quakers*, it was that did impower you, or set you at work to make them a Paper of Orders, or a Rule or Guide for them to walk by? or, was it not a thing of your own Invention? and if some had not seen an evil in your carved *Image*, and so put a stop to it before it came to its Journeys end, it had not lain hid so long as it hath done already; if you could have found out a way to have set it up sooner, for you intended that it should have gone to all the *Quakers* Meetings: but now your work goes on apace, (the words that run round about this *Image* are these;) *They that are unreconciled to the Church, are unreconciled to God; and also, those that are not justified by the Witness of God in Friends, are condemned of it in themselves:* And about this *Image* here danceth those that call themselves wise Men, and Prophets, Judges, and Counsellors, Fathers, and Sons of God, Elders, and Ministers, who are at work to set up this Idol upon its Feet.

But if it be true what those say, who call themselves Elders, and Ministers, and Sons of God, and that they are the only true Church in God; and that none are like to be justified of God, or reconciled to God in their own particulars; but those who own them to be the only true Church in God, and so bow down and Worship their *Image*, which they have set up, and they are resolved shall stand upon its Feet: Then it will be sad for all the Sons and Daughters of *Adam*, who do not owne and Worship this *Image*. For if it be true, as you say, then it will be a thing of necessity for all People to enquire after this *Image*, that so they may come and worship it; because those that have set it up, say, that God hath given his Power to the Church, and the Power that they say they have received from God, it is both to justify and also to judge of Errors; then this Church must needs be as Infalible as God is. So that there is no People shall need to fear their being led into Error, if they believe as the Church believes, and own the *Image* which they have set up, which is their Paper of Orders, and the rest of their Inventions; then such by them shall be admitted to Preach according to the Faith of the Church; and this is *Pope-like*, who hath set up his *Image*, the *Mass-book*, for the Kings and Princes, and their Subjects, as a Rule for them to walk by.

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Now every breaking forth of the Light, or dawning of the day of God within those in whom this day have dawned; they, in the Light that hath appeared, have seen many of the Errors that were in the World, among those called Churches, both as to their Doctrines and Practices; but their Souls not abiding Humble and Low in the Spirit of God, which appeared in their Understandings, and gave them a true sight of things, but having gone out from God in their own particulars, and then those heaps of Teachers they have set up an *Image* of their own invention, as you have done, and their Souls have been so blinded, and their Understandings so darkened, by the Spirit of Error, that they could never discern any evil that there was in their own *Image*, that they have set up by their own inventions.

Let this thing be taken into Consideration by those that call themselves Ministers and Elders.

Now your Book saith, in page the seventh, *That those that are unreconciled to the Church, are unreconciled to God*; but the Scripture saith, that *God was in Christ reconciling the World to himself*. And again, your *Image*, or Paper of Orders, declares, *That he that is not Justified by the witness of God in Friends, is Condemned of it in himself*: But the Scripture saith, *He that believeth, hath the witness in himself*. And if Gods witness in a Man justifies a Man, his Witness and Justification is greater then yours; so that the words of your *Image* are false, and contrary to the Scripture, and form of sound Words.

Friends, you should do well, if you can, to vindicate both your Doctrines, and Practices, by some evident proof; either from the Spirit of Truth, or the Scriptures of Truth; and if you cannot prove your Doctrine, and the setting up of your *Image*, Orders, and comely Forms, as you call them, in those which you call your Churches, either from the Scriptures of Truth, or by the Spirit of Truth, and so prove them by Revelation from God, and make God to be Author of your false Doctrines, and also the Father of your *Image*, otherwise, they must be held forth, and also managed by Satan in you transformed into an Angel of Light. But now I do believe that those Doctrines and Practices of yours which I have writ against, were never revealed to you from Heaven by the Spirit of God, but they rose out of Hell.

Now in page the eighth of your Book, you write against me, because I deny the Resurrection of the Power, or the arising of the Seed or God in Man; the which Doctrines I did deny in my first Book, and do still deny them: for it was neither the Seed, nor God, that fell from Heaven into Bondage and Captivity in the Sons and Daughters of Man, but it

was the first Man *Adam* that fell both Soul and Body; and we were his Generation, having been in the Fall as well as he. And you also say that *Christ descended to bring Man out of the Fall*. Then according to your own confession it is the first Man *Adam* which God created and made, that fell into Transgression: so then it both was and is the first Man *Adam* that is to be both quickned, and also raised by the Spirit of Life, that never sinned, the which is God manifesting himself in these earthly Tabernacles by his own Spirit. But now the Holy Ghost never descended into the Virgins Womb, for the raising the Seed or God out of Bondage and Captivity, but the Spirit of God doth descend in the Sons and Daughters of Men for the bruising the Serpents Head, and for raising and bringing of them both Soul and Body to an enjoyment of God again. But yet I do own the Power to be both the Resurrection and the Life, as he is in himself; and he is also Mans Resurrection and Life, as he comes to believe in the Light, and obey it; so Man comes to be quickned, and also raised from under the Power of Death by the Spirit of Life, and so brought into an enjoyment of Light and Life again.

For the Seed did never descend in Man for the quickning and raising up of the Seed in Man; neither doth the Spirit of God descend to raise up God in Man, nor yet Christ within never descended to raise up the Spirit of Christ in Man. Now you do suppose the Resurrection of the Power, because the Light descends and appears to Man whilst he is in the Fall: but yet it abides not with Man whilst he is in the Fall, but only to convince him of his Sin, and also to condemn him for it. But now if Man hears the Spirit, and believes in the Light, and obeys it, then Man is both Quickned and Raised, and brought up to God again, by him who is both the Resurrection and the Life. Wherefore now look back and remember that God called to *Adam* in the cool of the Day, after he had eaten of the Fruit of the Tree of Knowledge, and had broke the Command of God; then God cursed the Serpent, and also drove *Adam* out of the Garden, because of his Sin and Transgression; And he also placed a flaming Sword against him: But still God abode in the Garden, in Dominion over all to *Adams* Condemnation.

But now in page the ninth of your Book, in contradiction to what I have written, you say, *If God be above in all the Sons and Daughters of Men, he is taken in his proper place, and the Devil is in him, and I might have spared my pains*. But now I did never read, or heard that God was out of his proper place: for God is in his proper place, and his Throne is established in Justice and Judgment over wicked Men, to their Condemnation, *Psalms* 11. as well as in Love and Mercy over those that hear him, and obey him.

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But now the Devil and Man both left their Place and Habitation in God, and the Serpent hath had the Dominion over Man and Woman: for the Scripture saith, *Darkness hath covered the Earth, and gross darkness the People.*

And because the Prophet saith, *Behold, I am pressed as a Cart is pressed with Sheaves.* Again, because the Scripture saith, *Let God arise, and his Enemies shall be scattered;* therefore you do conclude, and also believe, that the Seed of God is underneath, and must arise. And indeed I once heard one Preach, and in his Declaration did exhort all that had believed, *to feel God to arise, and none to keep him down:* from which I do conclude thus much, that the Creature is in dominion over his Creator, and also hath Power to keep him down. And another said, *All feel God to arise, and take the Dominion over all;* which doth conclude that he is not yet in Dominion over all.

But now consider a little; Wherefore did God swear in his Wrath that *Israel* should not enter into his rest? And why did God strive with the old World by his Spirit? was it because his Spirit was in Bondage and Captivity in them, and so stood in need of help and deliverance from them? Or, wherefore did God strive with us by his Spirit in our youthful days? was it because his Spirit or Seed was in Bondage and Captivity in us, and so stood in need of our help to raise him up out of Bondage and Captivity? or, was it not we that were in Bondage and Captivity both Soul and Body, being under the Power of Death and Darkness, and so stood in need both of help and deliverance by the Spirit of God: for the Apostle saith, *Awake thou that sleepest, and arise from the dead, and Christ shall give thee Light.* So then it is we that have slept the sleep of Death, that are to be awakened, and also quickned; and it is not the Seed, nor God, that is to be quickned, nor yet that are to arise out of Bondage and Captivity in the Sons and Daughters of Men. Therefore you must find out some other interpretation for these Scriptures: For is it not written, that *the Seed of the Woman shall break the Serpents head?* then must not the Seed of the Woman be uppermost, and above the Serpents Head in all the Sons and Daughter of Men? for *the Seed of the Serpent*, as it is written, *shall but bruise his Heel.*

And is it not also written, that God is the higher Power, and every Soul must be subject to him?

And in page 10. of your Book, you say, *that I do deny the travelling Seed.* Now this I do deny, that neither the Seed, nor God in Man, travels for their own deliverance; because that neither God, nor yet his Spirit were ever in Bondage or Captivity; but Man both Soul and Body hath

hath been under the Bondage of Corruption : So it is we that are to be delivered out of Bondage and Captivity ; its we that are to make War in the Spirit against the Power of darknes, and also to travel in the Spirit, that so by the Spirit of God we may come to be delivered from the Power of Death, and brought into the liberty of the Sons of God : *for they that overcome, as he overcame in the days of the Flesh, they shall inherit all things.* Now the Son of Righteousness did arise among the Jews, according as it is written, *with healing under his wings,* According to the promise of God to his Prophets of old, that so he might put an end to all those things by which they did expect healing or remission of Sins.

Now in page 7 of your Book you write against me, because I said *the Books were paid for out of the Poores Collection.* Now as concerning the Quakers buying of the Books when I first opposed the thing, which is about three years ago, or more, since I opposed the buying of them ; but if the Quakers had continued their buying of them still, then you should not have needed to have ordered that they should be paid for out of the Poores Collection : but the thing was true, and I can prove it out of some of their own Mouths. And in the same page of your Book you say, *that I contend against the Truth,* and yet you say, *that I am crying up the Light :* Is not the Light and the Truth all one ? And is not this Confusion in Babylon ? Take it into your Consideration, and let God's Witness judg.

And in Page 9 of your Book, you say, *that he that was dead, is alive, and is risen over Death and Hell.* Now God who both was and is a Spirit, was never dead :) for he is without beginning of Dayes, or end of Life. But now we have been dead, as to the enjoyment of the Spirit of Life in us : for the Power of Death and Hell hath had Dominion over us, both Soul, and Body, and Understanding ; but yet the Power of Death was never over, nor yet above the Spirit of God in us, neither was ever God or Christ under the Power of Death and Hell in us. Wherefore it is neither God nor Christ that is to arise in us ; but we are to be raised by the Arm of his Power revealed from Heaven. And again, you say, *his Power is risen in thousands.* Now I do believe many have been quickned, and also raised by his Power from under Deaths Power : For the Lords Spirit or Trumpet hath sounded, and the dead have heard it ; As the Apostle saith, *Awake thou that sleepest, and arise from the dead, and Christ shall give thee Light.*

And you say in pag. 11. *Was not that the Light of the World that died, by which Men are condemned?* Now Christ said of Himself in the Days of his Flesh, *I am the Light of the World.* And his holy Life was a Witness to his Words, as he was a Man, begotten by the Spirit of God; and he also said of his Disciples, *ye are the Light of the World;* but yet they were not the Salvation of the Ends of the Earth. But now God saith, *Look unto me all ye Ends of the Earth, and be saved;* for *I am God, and besides me there is no Saviour,* Isa. 43. and 45 chap. and Hof. 13. 4. And it is God that shews to Man his Thoughts, as saith the Scripture. Now Christ, as he was the Son of *Mary*, died, he being made of a Woman, made under the Law, died to redeem them from the Law that were under the Law. The which Law, or Dispensation, the Gentiles were never under, nor yet had any Command for the Observati-
on of them. But now Christ as he was God by generation from God, he died not; for the Godhead died not, as I have formerly written. And the same God that ever was a Saviour and Salvation to the Ends of the Earth, now is, and not another; and his Appearance throughout all Ages among the Gentiles hath been by his Spirit to the Gentiles, the which Spirit, Law, or Light within, both was and is the Gentiles Schoolmaster, and Rule to walk by.

And in pag. 10. you query, *How came the War in Heaven if the Devil could never get into Heaven?* Now as concerning my Saying, *that the Devil could never get up into Heaven;* the thing both was and is true: I or Christ in the days of his Flesh he then dwelt in Heaven, and in the Power of his Father made war against every Temptation of the Man of Sin, and so in the Power of his Father he kept him out of Heaven; and so did *John*, who was born of the Spirit of God. And as concerning the Scripture saying, that the Devil is exalted above all in the Temple of God, above all that is called God; Christ saith to the *Jews*, *It is not written in your Law, I said ye are Gods?* And *Moses* was to be instead of a God to *Aaron*, as saith the Scriptures. But now the Devil he hath been exalted in the Temple of God above all that is called God, or that is called of God, or made by the Power of God in the Temple of God, but yet he is not exalted above God Himself. And

You say, *We are glad for the Truth and our sakes, that I printed what I did print.* And you say, *That the true Doctrine that Rome and the Priests own, you own it also; but the Antichristian Doctrine you deny.* Well, Friends, if this Doctrine be true that Rome and you own, that is to say, Justification and Condemnation by him that died without the Gates of *Jerusalem*; then without any further dispute your Image must
down:

down: For your Image saith, *That he that is not justified by the Witness of God in Friends, is condemned.* So this Doctrine can never stand; for Rome and you say both, that Justification and Condemnation is by that Christ that died. But and if the Old Christ keeps his Dominion and Authority as to the Justifying of People, then your new invented Doctrine and Image can never stand upon its feet long.

Wherefore Friends, seeing you do acknowledge to own some of Romes, and also of the Priests Doctrine; I query of you, Whether you do own these following Doctrines, which Rome and the Priests of England do own?

1. *Whether the Kingdom of Heaven be above the visible Firmament? And also Hell to be underneath the visible Earth which Men walk upon?*

2. *Whether Christs visible Body, that once was upon the Earth, be now above in the visible Heavens, at the right hand of his Father, and there making Intercession to God his Father for Sinners?*

3. *Whether there be three Persons, as Father, Son, and Holy Ghost, which they call the Trinity, above the visible Heavens?*

4. *Whether you do believe, that the Souls of Men, Women, and Children be immortal, and shall abide for ever?*

5. *Whether when Men and Women die, and Soul and Body parts, whether the Soul doth ascend above the visible Heavens to an Enjoyment of Glory? or whether it shall descend into Hell, a Place of Misery and Torment?*

6. *Whether you do believe the Resurrection of all the visible Bodies that have died ever since our first Parents Adam and Eve, yea all that were before Noah's Flood, and all the World that was drowned at the Flood, yea and all the visible Bodies of Men and Women which have died both by Sea and Land, from a day old to the longest age that ever Man lived; and that every one of these visible Bodies shall arise and come to Judgment, and receive their Reward in Misery and Torment, or else in Glory and Happiness, each one according to their deeds done in the Body; yea Children that never knew what Sin was, nor yet what their Souls and Bodies were?*

7. *And whether you do believe that Christ shall descend from above the visible Heavens, where the Priests and Professors, and Rome also believe he now sitteth, and from thence he shall descend with his visible Body, and shall come and judge the World, both Men, Women, and Children?*

8. *And whether you do believe that this visible Earth shall be destroyed by fire, and that the visible Heavens shall also melt with fervent heat?*

Now Friends, seeing you do not deny some of the Doctrines of the Church of Rome, nor yet of the Priests of England, but only that which is Antichristian, and these are those Doctrines that both the Priests and

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Professors own. Wherefore I would desire you to give forth a plain Answer both to the World, and me also, which of these fore-mentioned Doctrines are according to the Truth, and which of them are Antichristian and Erroneous, & so write an *Answer* in plain words, that every one that can read may come to understand; for the Truth is not ashamed of the Articles of its Faith.

Now in pag. 11 of your Book you say, *that I do exclude the Manhood.* Now I do not exclude the Manhood out of his Place; for the visible Man Christ was the Son of God, by generation from God, full of Grace and Truth. But yet there is a Distinction to be made betwixt the Godhead, and the visible Body in which the Godhead dwelt; for Christ himself made a Distinction, and said, *that his Father was greater than he.* And again he said, *My Doctrine is not mine, but his that sent me.* And he said to the *Jews*, *Destroy this Temple, and in three days I will raise it up again.* Now they had no power to destroy the Godhead that dwelt in the Temple, that both was and is a thing impossible.

Now you say in pag. 12 of your Book, *That I contradict my self because that I said that the Man in the Mystery was the Womans Part, that was his Soul and Body.* Now the Mystery that dwelt in Christ's Body, that was the Godhead; and the Godhead died not, as I writ in my Answer to the Baptist. Now as Christ was God, or the Seed of God, or the Son of God by generation from God, he never died: for the Holy Ghost died not, neither had the Devil power to tempt him as he was God: for *God cannot be tempted*, as saith the Scripture. But as he was the Son of Mary, the Devil had power to present Temptations to his Soul, even whilst his Soul dwelt in the Godhead. But the visible Manhood, which was the Seed of the Woman as well as the Seed of God, who dwelt in the Godhead, he was impowered by the Godhead to bruise the Serpents head in all his appearances and temptations; and so the Seed of the Woman did bruise the Serpents head, and so he never came under the Devil's power, where both *we* and our first Parents *Adam* and *Eve* have been. So that Christ, as he was Man of the substance of his Mother, he died; but as he was God, and of the substance of his Father, he died not; for the Godhead died not. But as for our Souls and Bodies, they, like *Eve* their Mother, have been in Transgression; but as for Christ's Soul and Body, it never consented to Sin, nor yet joynd to the Spirit of Corruption.

And again you say, *His goings were of old from everlasting.* Friends, are not the Lords goings by his universal Spirit among the Gentiles the same now as they were in the days of *Abraham*? for then

then God appeared to *Abimelech*, King of the *Philistines*, by his Spirit in the night; and was not he a Gentile as well as we? and did not God by his Spirit make known Himself to *Job* and *Elihu*? were not they Gentiles? And had not the *Samaritans* the Spirit of God in the Days of Christ's Flesh, as well as we have it now? And was God not to be worshipped in his own Spirit then, as Christ said to the Woman of *Samarita*?

And in *pag. 12* of your Book you say, *that Christ's Blood had a Testimony in it towards the Remission of Sins*. So then according to your own words, there was no real Remission of Sin by Christ's Blood that was shed upon the Ground. Then I would desire to know what benefit the *Gentiles* have by that Blood, if they had not real Remission of Sins by Christ's Blood that was shed upon the Cross, without the Gates of *Jerusalem*.

And in *pag. 13* of your Book you say, *that I do not tell you by whom Eve conceived the Man of Sin, who was the Son of Perdition*. But now I will tell you by whom *Eve* conceived, it was by the Serpent, who had a Conception in her Soul when his Temptation entred her; and the same Spirit of Darknes that brought Death over her, hath brought Death over us, we having been the Children of *Adam and Eve* in the Fall, and having been captivated by the same Spirit of Darknes as they were. And you also write against me, because I said, *there are two Christs*. Now did not the true Christ say, that there shall be false Christs, and they are the Sons of Perdition, who are one with the Spirit of Antichrist? And are there not two Spirits, two Powers, two Gods, two Princes, two Mysteries? And is not the one *Light* and the other *Darknes*? The one is called the *true Christ*, and the other is the *false Christ*, which is *Antichrist*. And yet they bear all one Name in Words, although they be different in Works.

And you also say, that I do directly oppose the Scripture to say, *that Christ came not of David, nor Israel*. Now the words in my Book, *pag. 23*, run thus; *Now Christ be neither came of David, nor yet of Israel according to the Flesh, not as to his outward appearance as he was a visible Man, but he came of David and Israel both according to the Spirit*. And in the 18 Page of my Book it is written thus, *Now Christ he was not the Son of David by generation from David, as he was a visible Man; for Mary she was a Virgin, and knew no visible Man. But Christ he was the Son of David by generation from God, he being begotten by the Spirit of God in the womb of the Virgin, and this was the flesh of David, and this was David's Lord*. Now let all that read and understand consider whether this is

not a true Declaration according to the Scriptures, concerning the Flesh of Christ, and of his Generation also.

Again you say, *That I and my Brethren are Judges of wholesome Orders, and commendable Forms in the Church.* Now both *Rome*, and those that are called Priests in *England*, they say that they are the true Church, and that their Forms are both in Order, and commendable. But now the *Quakers* in the days of their first Convincement, they in the Light did see an evil in all invented Forms, both in their own as well as others; and in obedience to the Light they denied the Form that was acted by others, and their own also. Now that Spirit that sets up the Form of Prayer, or that acts the Form, and requires People to bow to the Form that is acted, that is the Spirit of Antichrist. Now the Spirit of God being in all, God requires all to bow to the Spirit, and to worship him in the Spirit; and not to worship the Form that is acted, although it may be performed by the Spirit of God. There is no such Scripture that I know of.

And in pag. 14 of your Book you say, *that I have been a shame to you.* But if those words be true, that I have been a shame to you; then why did *W. D. R. D. G. W. G. B.* and others of the *Quakers* labour so much with me to keep me still among them?

And you do also accuse me as if I were an *Hypocrite*. Now if I had given up my Faith to your Church, and to have believed as those called Elders and Ministers believe, then I must have been an *Hypocrite*. For then I must have believed what your *Image*, or Paper of Orders saith; that is, that I must be reconciled to the Church, and that I must also be justified by the witness of God in Friends; the which I cannot believe. Wherefore I have disowned both you and that Doctrine, and also other of your Doctrines likewise.

And you also write against me, because *I am for marrying with the Nation*, and for my saying, *that God hath made all Nations of one blood.* But you say in your Book that the Nations have polluted themselves, and are gone from God's make.

But I will ask you one Question, and answer me; *Hub King Charles polluted himself by his marrying of a Portugal Woman? Or did Moses pollute himself by his marrying of an Ethiopian Woman? Or did the two Sons of Naomi pollute themselves by marrying of a Moabitish Women? And had not Moses God's universal Spirit within him, to be his Rule for him to walk by, when he took the Ethiopian Woman to Wife? And was not the Law Spiritual greater than the Law Moral, or the Law Ceremonial? And hath not King Charles a measure of the same Spirit given*

him

him for a Rule for him to walk by, as Moses had before he received the Law outwardly? And is not the Spirit of God in all the Sons and Daughters of Men, given them of God to be their Rule and Guide to walk by? And had not King Abimelech the Spirit of God as well as Abraham, and did not he obey the voice of God concerning Sarah, Abrahams Wife? And was not the Law Moral, and also the Law Ceremonial ended? And doth not the Law Spiritual remain in all the Sons and Daughters of Men to this day?

And again you say, *That you are Witnesses to the Matches in the Land of Israel*. Now was there ever a more wicked Match in the Land of *Moab* than there was in the Land of *Israel*, than the Match between *David* and *Uriah's* Wife? And the Prophet in the Spirit of God was a Witness against it. So that your Witness and God's do not agree.

And in pag. 15 of your Book you say, *That God is raising up Judges and Counsellours as at the beginning, Men fearing God, and hating Covetousness*. Now if Buyers of Corn to sell again, and Transporters of Corn, and Managers of great Brew-houses, and Men entering into other Mens Trades, and Men being greater Maulsters than ever they were before; if these be the Marks of Men fearing God, and hating Covetousness, then some of the *Quakers* Ministers are the Men.

And you say, *I do not understand my own Queries*, because I said, *the Book of the Scriptures is part of the fruit of the Tree of Knowledge*. Now I knew that the Book of the Creation was before the Book of the Scriptures: but if you own what I say, that the Book of the Scriptures is the Fruit that the Tree of Knowledge bears, then why do you feed so much upon them as you do? For let all that read your Book, and also the Letter that was given me, which I disowned, (which Letter is printed in my first Book) and they may easily perceive that the Line of your Testimony is in the Letter and Book of the Scriptures, and not in the Light and Law written in the Heart; from which Law or *Light within*, which was before time was, and from which in time the Scriptures came. And is not this *Light*, Gods universal Spirit, the only Rule for we *Gentiles* to walk by? And was not the first Testimony that was founded by the *Quakers* to direct People to the *Light within*? And they told us that was the only Rule. But now your Images Dictates and Orders, and comely Forms, as you call them, they must be the Rule for King *Charles's* Subjects to walk by. But as *Paul* saith in his Epistle, *Col. 2.* so say I to the People, *Touch not, taste not, handle not.* And they were *Gentiles* as well as we.

And because I said in my Book, *I was an Informer*, therefore you write against me, and say, *I may take my Place among the Informers*. But now I desire no greater place among the Sons of Men, than to be an Informer against *Antichrist* in his Ministers. For God Himself was an Informer, for he informed *Moses* against *Israel*, because of their wickedness; and would also have destroyed them because the People had made a Calf, and worshipped it, and they also danced about it. And there was also a Man of God, who in the Word of the Lord was an Informer against both the Altar and the Calves that *Jeroboam* had set up, both at *Dan* and *Bethel*, for the People to worship at. And was not *Paul* also an Informer, when he wrote to the *Corinthians*, and told them that *Satan was transformed in his Minister into an Angel of Light*? And *John* also in the Spirit of the Lord was an Informer against the Churches of *Asia*, when they were gone from God, and fallen into Apostacy, then he in the Spirit wrote both against them and their Ministers, and told them that they were grown lukewarm, and had also lost their first Love. And hath not God in the Ages and Generations past discovered the Sins of his own People? witness *Adam* and *Israel* of old, and also *David*, whose Sins are left upon record?

And further, you say in the end of your Book, *You have omitted many gross Absurdities, Confusions, and Follies*. But I think that you should have done well to have made both my Error, gross Absurdities and Follies manifest in your Book, that People might have known them; else how can people believe what you say to be true?

And so here followeth some Queries for you Elders and Ministers, so called by the *Quakers*, to Answer.

First, Whether the Light in every *Quaker* be not sufficient to justify them, although you say it is the Light in you that condemns them?

2. Whether the Light in any Man, or Men, be able and sufficient to save or justify any other Men but themselves?

3. Whether Men cannot be reconciled to God, except they be reconciled to the Church, called *Quakers*? and whether a Man may not be reconciled to your Church, and yet not be reconciled to God?

4. Whether the Light in one Man, or Men, hath power to open the Understanding of another Man, seeing that God hath placed a measure of his own Spirit in every Man?

5. Whether there be not both Darknes and Light in every one that is called a *Quaker*, as well in those called Elders and Ministers, as any others?

6. Whether the Light and also the Darknes hath not been, and also is

is in all the Sons and Daughters of Men, ever since the first Man *Adam's* Transgression ?

7. Whether the Light in every Man be either the Soul or Spirit of a Man, or whether the Light is not a distinct Being by himself ?

8. Whether People are not wholly to depend upon the Light, or Spirit, or Christ within for Life and Salvation ?

9. Whether the same Light or Spirit was not in the Gentiles in those days when Christ was in the World in that Body which the Father had prepared for him, although the fulness of the Godhead dwelt in Christ's body ?

10. Now where was that Flesh and Blood, and what was it that Christ told the People in the days of his Flesh, that they must both eat and drink, or else they could have no life in them ?

11. Whether the Visible Man Christ who was Crucified without the Gates of *Jerusalem*, whether his Body or Temple, which was like unto ours, Sin only excepted, was dissolved or changed into a Spirit, and that Spirit now manifested in the Gentiles ? or where do you believe that Christ's Body now is ?

12. Or whether there was any Visible Church so called, or separation among the Gentiles which have not been bewitched, and also led into, error by their heaps of Teachers ?

13. And whether those heaps of Teachers by gathering of themselves together, and by their Consultations and taking Counsel one of another, have not brought in Errors and False-Doctrines in and among the Separations of our Churches of the Gentiles, ever since the Night of Apostacy even to this very day ?

14. And whether those heaps of Teachers who have had a sight given them from Gods Spirit to see the Errors of other Teachers among the Gentiles that were before them, and yet have not themselves also run into Errors as well as others ? But yet they would not believe it, the Devil had so blinded their Minds and Understandings, and that with a zeal too, even as he did the *Jews* of old.

15. And hath not all Persecution risen from a blind mad Zeal both as to Words and Actions in matters of Conscience, under a Notion of Profession of both God, Christ, and the Scriptures ?

16. Whether Men must come to the Scriptures and outward means first, before they can know their duty towards God ? And whether they must not first come to the Light and Manifestation of the Spirit within them, before they can learn their duty towards God, or what God requires of them to do ?

17. Whe-

17. Whether God be changed, or the way of his making known himself be changed? And whether any Man or Men can come to the knowledge of God, as to Life and Salvation, but in and by the Spirit of Revelation? Or whether Men did not know God before the Scriptures were?

18. Whether any of your Writings, although they should be given forth in and from the Spirit of God, are an Instrumental Means to bring People to the Knowledge of God as to the Souls Salvation in these days, any more than the Scriptures did bring the *Jews* to the knowledge of Christ in the days of his Flesh, or *Paul* in his days? Or by what outward means did you at first come to see beyond others? or was it not the Light or inward Manifestation of the Spirit, as a free gift from God, that gave you to see beyond others, and not by any outward Writings?

But yet one of your Ministers, so called, said, *that Friends Books were Instrumental to bring People to the Knowledge of God.* But if that be true what he said then, is the way of God's making known himself to the Sons of Men changed? For Men knew God before there was either Scriptures or Writings by any Man; Neither do I read that ever the Scriptures brought any Man to the Knowledge of God. So that your Writings must have Authority in them beyond the Scriptures: For Man at first never knew God by the Scriptures, but God hath ever made known himself to the Sons of Men by his Light or Spirit that was in them, that is by revealing himself unto them.

Wherefore I would have all People that read my Book, take notice of these following particulars, which are owned by the *Quakers* which I do disown.

First, That none can be justified by the Light or Witness of God in those called Ministers and Elders amongst the *Quakers*, but all must be justified by the Light in their own particular, or else they are condemned.

Secondly, It is neither the Light, God Christ, nor the Seed that is to be quickned and raised up in the Sons and Daughters of Men; but it is the first Man *Adam* that is to be both quickned and also raised up by the Arm of God's Power revealed.

Thirdly, It is neither the Soul, nor yet the sensible part or Understanding of Man, that is either to Pray or Preach in a Meeting; but it is the work of the Holy Ghost to speak in every Man. Therefore what do you minister from, and what do you minister to in the Sons and Daughters of Men? Or what is that which is to attend your Declaration

in those that hear you? Therefore examine your selves by the Light, what Spirit it is that speaks in you.

I have written this to the Elders and Ministers of the *Quakers*: because there is nothing to be put to print amongst them without their approbation; as their *Image*, or Paper of Orders, saith.

And also because your Book is written in the vindication of the Practice of the Body of the *Quakers* in general.

And because the *Image* or Paper of Orders may be known to the *Quakers* in general, I have here inserted it word for word, with the names of the eleven Elders that signed it.

A Testimony from the Brethren, who were met together at *London*, in the third month, 1666. to be communicated to the faithful Friends and Elders in the Countries; by them to be read in their several *Meetings*, and kept as a *Testimony* among them.

WE your Friends and Brethren, whom God hath called to labour and watch for the Eternal good of your Souls: at the time aforesaid, being through the Lord's good hand, who hath preserved us at liberty, met together in his Name and Fear, were by the Operation of the Spirit of Truth, brought into a serious Consideration of this present state of the Church of God; which in the day of her return out of the Wilderness, hath not only many open, but some Covert-Enemies to Confront against; who are not afraid to speak evil of Dignities, and despise Government: without which we are sensible our Societies and Fellowship cannot be kept holy and inviolable.

Therefore as God hath put it into our hearts, we do communicate these things following unto you; who are turned from darkness to light, and profess with us in the Glorious Gospel throughout Nations and Countries: wherein we have travelled, as well for a Testimony against the unruly, as to establish and confirm them, unto whom it is given to believe the Truth; which is unto us very precious, as we believe it is also unto you, who in love have received it, and understood the Principles, and felt the Virtue and Operation of it. In which our spirits breathe, that we all may be preserved, until we have well finished our Course and Testimony, to the honour and glory of our Lord God, who is over all blessed for ever.

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1. We having a true sense of the working of the Spirit, which under a Profession of Truth, leads into a Division from, and Exaltation above the Body of Friends, who never revolved nor degenerated from their Principles, and into marks of Separation from the constant Practice of good and ancient Friends, who are found in the Faith once delivered to us. And also into a slight esteem of their Declarations or Preaching, (who have and do approve themselves as the Ministers of Christ) and of the Meetings of the Lords People, whereby, and wherein Friends are, and often have been preciouslly revived and refreshed.

And under pretence of keeping down Man and Forms, doing down the Ministry and Meetings, or encourage those that do the same. We say, the Lord giving us to see, not only the working of that Spirit, and those that are joyned to it, that bring forth these ungratetul fruits; but also the evil Consequence and Effects of it, which are of no less importance, than absolutely tending to destroy the Work of God, and lay waste his Heritage. We do unanimously (being thereto encouraged by the Lord, whose presence is with us) declare and testifie, That neither that Spirit, nor such as are joyned to it ought to have any Dominion, Office, or Rule in the Church of Christ Jesus, whereof the Holy Spirit that was poured forth upon us, hath made us Members, and Overseers. Neither ought they to act, or order the affairs of the same: But are rather to be kept under with the power of God, till they have an Ear open to Instruction, and come into Subjection to the Witnes of God; of the encrease of whose Kingdom and Government there shall be no end.

2. We do declare and testifie, That that Spirit, and those that are joyned to it, who stand not in Unity with the Ministry and Body of Friends; that are constant and stedfast to the Lord, and to his unchangeable Truth, which we have received, and are Witnesses of, and Ambassadors, have not any true Spiritual Right, or Gospel-Authority to be Judges in the Church, and as the Ministry of the Gospel of Christ; so as to condemn you and their Ministry: Neither ought their judgment to be any more regarded by Friends, than the judgment of other Opposers, who are without. For of right, the Elders and Members of the Church (which keep their habitation in the Truth) ought to judg matters and things that differ, and their judgment which is so given therein, ought to stand good and valued among Friends; though it be kickt against and disapproved by them who have degenerated as aforesaid. And we do further declare and testifie, That it is abominable Pride, which goeth before Destruction, that so puffs up the mind of any particular, that he will not admit of any judgment to take place against him: For he that is not justified by the Witnes of God in Friends, is condemned

by it in himself; though being hardened, he may boast over it in a false Confidence.

3. If any difference arise in the Church, or amongst them that profess themselves Members thereof; We do declare and testify, That the Church, with the Spirit of the Lord Jesus Christ, have power (without the assent of such as dissent from their Doctrine and Practices) to bear and determine the same. If any pretend to be of us, and in case of Controversie will not admit to be tried by the Church of Christ Jesus, nor submit to the judgment given by the Spirit of Truth in the Elders and Members of the same, but kick against their judgment, as only the judgment of Man, it being manifested according to Truth, and consistent with the Doctrine of such good ancient Friends as have been, and are found in the Faith, agreeable to the Witness of God in his People; Then we do testify in the Name of the Lord (if that judgment so given be risen against and denied by the party condemned;) then he or she (and such as so far partake of their sins, as to countenance and encourage them therein) ought to be rejected; And having err'd from the Truth, persisting therein presumptuously, are joyned in one with HEATHENS and INFIDELS.

4. We do declare, That if any go abroad hereafter, pretending to that mighty Work and Service, who either in Life or Doctrine give good Friends, that are stedfast in the Truth, sound in the Faith; so that they are not manifest in their Consciences, but disagree to the Witness of God in them; Then ought they (whatever have been their Gifts) to leave them before the Altar, and forbear going abroad and ministering, until they are reconciled to the Church, and have the Approbation of the Elders and Members of the same. And if any that have been so approved of by the Church, do afterwards degenerate from the Truth, and do that which tendeth to Division, and countenance Wickedness and Faction (as some have done) then the Church hath a true Spiritual Right and Authority to call such to Examination; and if they find sufficient cause for it, by good testimony, may judge them unfit for the Work of Gods Ministry, whereof they have rendered themselves unworthy; and so put a stop to their proceedings therein. And if they submit not to the judgment of the Spirit of Christ in his People, then ought they publicly to be declared against; and warning given to the Flock of Christ in their several Meetings, to beware of them, and to have no fellowship with them, that they may be ashamed, and Lambs and Babes in Christ preserved.

5. And if any man or woman, which are out of the Unity with the Body of Friends, print, or cease to be printed, or published in writing, anything which is not of service for the Truth; but tends to the scandalizing and re-

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proaching

proaching of faithful Friends, or to beget or uphold Division and Faction; then we do warn and charge all Friends that do love Truth, as they desire it may prosper, and be kept clear, to beware and take heed of having any hand in printing, republishing or spreading such Books or Writings. And if at any time such Books be sent to any of you that sell Books in the Country, after that you, with the advice of good and serious Friends, have tried them, and find them faulty, to send them back again whence they come. And we further desire, from time to time, faithful and sound Friends may have the view of such things as are printed upon Truth's account (as formerly it hath used to be) before they go to the Press; that nothing but what is sound and savory, and that will answer the Witness of God even in our Adversaries, may be exposed to publick view.

6. We do advise and counsel, That such as are made Overseers of the Flock of God by the Holy Spirit, and do watch for the good of the Church meeting together in their respective places, do set and keep the affairs of it in good order; beware of admitting or encouraging such as are weak, and of little faith, to take such trust upon them: for by hearing things disputed that are doubtful, such may be hurt themselves, and may hurt the Truth, not being grown into a good understanding to judge of things. Therefore we exhort, That you who have received a true sense of things, be diligent in the Lord's business, and keep the Meetings as to him, that all may be kept pure and clean, according to that of God which is just and equal.

We also advise, That n^o any be admitted to order Publick business of the Church but such as have felt in a measure of the Universal Spirit of Truth, which seeks the destruction of none, but the general good of all; and especially of those that love it, who are of the Household of Faith. So, dear Friends and Brethren, believing that your Souls will be refreshed (in the sense of our spirits, and integrity towards God) at the reading of these things, as ours were while we sat together at the opening of them; and that you will be one with us on the behalf of the Lord, and his precious Truth, against those who would limit the Lord to speak without Instruments, or by what Instruments they list, and reject the Counsel of the Wise-men, and the Testimony of the Prophets, which God sanctified and sent among you in the day of his Love, when you were gathered; and would not allow him liberty, in and by his Servants, to appoint time and place, wherein to meet together to wait upon and worship him, according as he requireth in Spirit, and calling it Formal, and the Meeting of Man.

We say, believing that you will have Fellowship with us herein, as we have with you in the Truth, we commit you to God, and the Word of Life, which hath been preached to you from the beginning (which is neither limited to place

place, nor time, nor persons; but hath power to limit us to each as pleaseth
 (him) that you wish us, and we wish you, may be built up in our most holy
 faith; and be preserved to partake of the Inheritance which is heavenly,
 amongst all them that are sanctified.

Richard Farnsworth.
 Alexander Parker,
 George Whitehead,
 Josiah Coale,

John Whitehead.
 Thomas Loe,
 Stephen Crispe,
 Thomas Green.

John Moon.
 Thomas Briggs,
 James Parkes.

This Book is given forth from one who hath born the Name of a
Quaker this twenty years and more; who was a Son of *Adam* by
 generation in the Fall, but now an Informer against *Antichrist* in
 his Ministers, and also a Member of the visible Creation amongst
 the Sons of Men, wherein God dwells, called by the Name of

Jeffery Bullock.

This Book was given forth by *Jeffery Bullock*, whose
 outward Being is in *Sudbury* in *Sussex* in
 the Year 1677.